तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

Issue No. 69 *Fortnightly email mini-magazine from Gopal Jiu Publications*
3 January 2004 *Śrī Putrada Ekādaśī*, 26 *Nārāyaṇa*, 517 *Gaurābda* Circulation 1,408

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OFFER ALL RESPECT TO OTHERS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Without your good help I could not have done anything, so practically you can take all the credit for spreading this Krishna Consciousness movement and fulfilling the prophecy of Lord Chaitanya Mahaprabhu. If there is some incident and I claim that no one is cooperating with me or that no one will work with me, that is my defect, not theirs. The *vaiṣṇava* devotee must think like this. We should not find fault with others and criticize and go away, that is not the *vaiṣṇava* way. Better we should always be willing to offer all respects to others and consider them as our superiors always..

— Letter to Gaurasundara Das, 26 August 1972.

SIMPLICITY AND FAITH

Sri Srimad Gour Govinda Swami Maharaja

From an evening program in Lansing, Michigan, USA, 28 October 1991

(*Continued from last issue*)

Give up Crookedness

Everything takes place according to the will of Krishna. If He doesn't will, a blade of grass will not shake. So it is a question of faith. But why do we lack faith? Dhruva immediately put strong faith. He was not afraid of any situation. "Where is that Narayan? Where is Narayan!" The example is also there in the story about the young boy and Gopal [*see last issue*]. But we can't put faith. What is the reason? Why are these small children able to have faith, but adults cannot? It is because you are crooked and they are simple. A child is very simple, but as soon as he grows up and associates with adults, those who are very crooked, he develops crookedness. Otherwise, in the beginning a child is very simple. Simplicity is *vaiṣṇavism*. All our *ācāryas* have said this. Srila Bhaktisiddhanta Saraswati Goswami stresses on this; *saralatā hi vaiṣṇavatā* — simplicity is *vaiṣṇavism*. Real *vaiṣṇavas* are as simple as a child. There is no question of crookedness, duplicity, or pretentiousness in them. But our heart is full of these things. We are not at all simple-hearted persons. We are very crooked. Duplicity, crookedness, and pretentiousness are in you. But Krishna is in your heart. He knows what is in you; you cannot cheat Him. Therefore we say that *sādhu-guru-mahājanas* are *patita-pāvana*, not *kapaṭa-pāvana* — they are the saviors of the fallen, not saviors of the crooked.

Some persons say, "Shall I just have blind faith? Shall I not think anything? Shall I not apply my intelligence, my deliberation? Should I just put blind faith in whatever *sādhu* and *śāstra* say?" They say, "We have

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our own intelligence. We must think very seriously before we can accept."

How can you deliberate on what Krishna says, what *śāstra* says, what the *mahājanas* say? They have no defects. You are a conditioned soul with four defects: *bhrama* (the tendency to commit mistakes), *pramāda* (the tendency to be illusioned), *vipralipsā* (the tendency to cheat) and *karaṇāpāṭava* (imperfect senses). Your senses are defective. The thoughts in your mind are defective. What you perceive through your senses is defective.

"There is no Sādhu Present"

You say, "Oh! We have been cheated so many times. Now we won't put faith in anyone. No *sādhus* are there. We don't see any *sādhu*."

Can you see a *sādhu*? Do you have the vision to see a *sādhu*? You are a conditioned soul. You have defective vision. How can you see a *sādhu*? You have developed this motto, "Seeing is believing." You say, "If I see then I will believe. Can you show me? Can you show me the Lord? Then I will believe."

But you are not prepared to admit that you are blind. You have no vision to see the Lord. Even if I show you the Lord, how can you see without vision? You are not prepared to admit your shortcoming. You are such a crooked, pretentious, duplicitous person. You are always trying to hide your defects. You are not prepared to admit them. This is proof that you are not at all simple. You are a crooked person. Be simple! If you just once say with an open heart, "Krishna, I am Yours!" then immediately Krishna will accept you. He is there in your heart, but you can't cry out to Him. Your heart is filled with such filth, such duplicity and crookedness. You are never simple. And Krishna knows it.

This is the reason why you cannot develop strong faith. Now you want to see *sādhu*. You say, "We don't see any *sādhus*. There are no *sādhus*."

If there is no *sādhu* then how are things going on? This is Kali-yuga, the most sinful and degraded age. Still there is *ekapād-dharma*, one-legged religion, therefore things are continuing. Otherwise everything would have been finished, destroyed. In Satya-yuga *dharma* had four legs. In Treta-yuga three legs were there. In Dvāpara-yuga two legs were there, and in Kali-yuga there is one leg. Because this one leg of *dharma* is present, things are going on and we are all here.

The holy name came — this is the *yuga-dharma* for Kali-yuga. But we have no faith, no belief in it. We are such crooked persons. We have no simplicity. We only speak with the lips while something else is in the heart. Simplicity is *vaiṣṇavism*. It is the only thing required. Make your heart simple. Drive out, throw out all this filth, crookedness, duplicity, and pretentiousness, and immediately you will get Krishna.

Krishna emphasizes this *śraddhā* in many places in the *Gītā:* Chapter four, text 39 states: *śraddhāvāl labhate jñānaṁ* — "A faithful person quickly obtains transcendental knowledge." In chapter nine, text three, Krishna states: *aśraddadhānāḥ puruṣā aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani* — "Those who have no *śraddhā*, no faith, cannot approach Me. Again and again they will fall down here to this *mṛtyu-saṁsāra*, world of death."

Sādhus Have no Defects

Those who have vision, they see and they say, *arya-vijña-vākya nāhi doṣa catuṣṭaya* — the words of the *mahājanas*, *sādhus*, are free from the four defects. Why don't you put unflinching faith in their words? You say, "I must think about it first. I must deliberate on what they say. If I am convinced then I will apply it." — This is all duplicity, crookedness, lack of faith! You are not prepared to admit that you have four defects. Your senses are defective, how can you see? You think, "I am the seer. I will see." But you are not the seer. You have defective vision. How can you see a *sādhu* who is free from defects and exists on the transcendental platform? He is in the fourth dimension. You are limited to three dimensions: length, breadth and height. Can your material mind conceive the fourth dimension? Then how can you say, "If I see, only then I will accept?" Nonsense! Such nonsense! You can only act on faith. Nothing else.

In the story I told [*see last issue*], the mother instructed and the child put faith in her words. The mother is authority and the child is simple. *Sādhu*, *mahājana*, and *śāstra*, are authority. But you have no faith in them. How can you get Krishna? Faith is the most important thing. Even if you put blind faith, still you will be delivered because *sādhu-mahājanas* are free from defects,

what they say is real truth — *mahājana yei kahe, sei satya māni* (*Cc. madhya* 25.56). Suppose you put blind faith in *sādhu's* words and you go to hell; then *sādhu-mahājana* will go to hell to deliver you. But by your manipulations, politics, and duplicity, even if you elevate yourself to the position of Brahmaloka, Satyaloka, still you will fall from there and you cannot be delivered by *sādhu-mahājana*. You should understand that.

One who is very simple, immediately puts strong, unflinching faith, immediately surrenders, and immediately is accepted by Krishna. That is what is needed. Simplicity is *vaiṣṇavism*, but we are lacking that thing.

You should take example from *mahājanas* like Rupa and Sanatan Goswami. How simple they were! Once a very puffed-up, proud *paṇḍita* came to see them. He was travelling everywhere, challenging and trying to defeat others. That *paṇḍita* came to Sanatan Goswami and Rupa Goswami and said, "You debate with me. If I am victorious then you will sign a certificate of defeat and if you defeat me then I will sign a certificate that you have defeated me." Rupa and Sanatan immediately said, "No, we will give you a certificate. Please go, *daṇḍavats*. Yes, we are defeated. You are victorious." This is simplicity.

Jada Bharat and the Dacoits

Jada Bharat was also simple in this way. A group of dacoits were searching for a nice human being to sacrifice so that Kali would be pleased and they could get a benediction from her. They found Jada Bharat sitting in a cornfield. He was very strong, stout, and good-looking. They thought he would be very nice for sacrifice. Jada Bharat was like a madman — dumb and callous like an animal. Just like the butcher taking an animal to the slaughterhouse, the dacoits took him to be sacrificed. Jada Bharat went with no protest, just like a simple child. He was such an elevated *paramahaṁsa*! The dacoits bathed him and put new clothes on him. They put vermilion on his forehead. Then they asked him, "Please bow down here." Like a simple child he did what they said. Then they raised a sword to cut off his head.

Kali is *vaiṣṇavī*, a maidservant of Krishna. Seeing their activity, she said, "What are these rascal dacoits doing?" Kali suddenly came out from deity with a sword in her hand and chopped off the heads of those dacoits, and Jada Bharat was saved.

Nevertheless, you are thinking, "Shall I put faith blindly? Shall I not think about it? Shall I not deliberate on it?" You are saying like that because you have no faith. Because duplicity and crookedness is there in your heart. You are not simple.

One who is very simple is really surrendered. He is a real *sādhu*, and he is protected. This simplicity is lacking in you. You think, "I will see." But you are not the seer. Krishna is the seer; *sādhu* is the seer. You are to be seen. But you are thinking just the opposite, "I will be the seer and the *sādhu* will be seen." What is this nonsense? They are the seer; Krishna is the seer, *sādhu* is the seer. You have to be seen. When they cast their merciful glance on you, then your good fortune arises. You become fortunate, *subhāgya*. But you are thinking, "I am the seer." Just the opposite. That's the whole problem, nothing else.

Questions:

Devotee: How can someone develop simplicity?

Gour Govinda Swami: Associate with a simple *sādhu*. As I described my *guru-mahārāja*, how he came and inculcated faith. And why are you lacking faith now? Because you are not associating with *sādhu*s! You say, "We cannot see *sādhu*. There are no *sādhu*s present now." That's the whole trouble with you.

Devotee: But if we are duplicitous in the heart, then we will be blind and we won't be able to see who is a *sādhu*. So how can we associate with *sādhus* if we don't know who is a *sādhu*?

Gour Govinda Swami: Therefore I say, even if *sādhu* comes, because you are blind you have no faith in him. You want to be the seer, so you cannot get any benefit. You cannot associate. If a *sādhu* comes and chants here, speaks *kṛṣṇa-kathā*, it will never enter your ear. You cannot get any benefit. You don't do *sādhu-saṅga* at all. Although you come and sit here, you are just posing, you are just pretending. You are such a pretender! Because you have no faith, the *sādhu's kathā* will never enter your ear. Thus, you cannot get any benefit. Just pretending. Sitting for ten or fifteen minutes, then getting up and going out. Why is this? Because you have no faith. You are not simple. You want to be the seer. But you are not the seer. That's the whole trouble.

Devotee: To have this simplicity and faith one should think as a child. If we have some intelligence that if we get this or that. . . .

Gour Govinda Swami: What intelligence do you have? It's impure intelligence, not pure intelligence.

Devotee: So I should just give it up?

Gour Govinda Swami: Yes! Give up everything! Just throw it out! Throw it out! Make your heart clean and open. Jesus Christ said, "Empty thyself. I will fill thee." But you are not emptying. Your heart is full to the brim with crookedness, duplicity, and enviousness — all nasty things. How can he fill you? There is no space. Empty yourself. Throw it out! Then you will get.

Twelve Names of the Moonlike Nityananda Prabhu

Śrī Nityānanda-Candrasya-Nāma-Dvādaśakam

By Sarvabhauma Bhattacharya

nityānando 'vadhūtendur vasudhā-prāṇa-vallabhaḥ
jāhnavī-jīvita-patiḥ kṛṣṇa-prema-pradaḥ prabhuḥ

nityānanda — The embodiment of eternal bliss;
avadhūtendu —The moon of divine madmen *(avadhūtas);*
vasudhā-prāṇa-vallabha — The beloved of the very life of Vasudha;
jāhnavī-jīvita-pati — The husband enthusing Jahnavi with life;
kṛṣṇa-prema-prada — The bestower of ecstatic love for Krishna;
prabhu— The lord and master of the devotees;

padmāvatī-sutaḥ śrīmān śacī-nandana-pūrva-jaḥ
bhāvonmatto jagat-trātā rakta-gaura-kalevaraḥ

padmāvatī-suta — The dear son of Padmavati;
śrīmān—He of splendorous transcendental majesty;
śacī-nandana-pūrva-ja — The older brother of mother Sachi's son;
bhāvonmatta — He who is maddened in overwhelming ecstatic emotions;
jagat-trātā — The savior of the universe;
rakta-gaura-kalevara — He whose complexion is golden tinged with red;

śrī-nityānanda-candrasya-nāma-dvādaśakaṁ śubham
ya idaṁ pratyahaṁ prātaḥ praty utthāya paṭhen naraḥ

sa kleśa-rahito bhūtvā prāpnuyāt sva-mano-ratham
tūrṇaṁ caitanya-devasya karuṇā-bhājanaṁ bhavet

"That person who recites these twelve auspicious holy names of the moonlike Nityananda-chandra every day upon arising in the morning becomes free from all difficulties and attains all his most cherished desires. Very soon he becomes the object of Lord Chaitanya-deva's mercy."

— Translated by Sri Dasarath Suta Prabhu. From *Rādhā-Krishna Nectar,* page 131. Published by Nectar Books. Union City, Georgia, USA. 1992.

Seven Steps to Friendship

Nārada Purāṇa *1.36.32-33*

sakhyaṁ sāpta-padīnaṁ syād ity āhur dharma kovidāḥ
satām sāpta-padī maitrī sat-satāṁ tri-padī tathā
sat satām api ye santas teṣāṁ maitrī pade pade

Those who understand the principles of social interaction (*dharma)* say that friendship takes place in seven words spoken or seven steps walked together. Friendship with a good man may be established simply by exchanging seven words with him or walking seven steps together. Friendship with a very good man may be established in merely three words or steps. But saintly persons establish friendships at every step.

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Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
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Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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